

is dry, or tough. (S, K. [In the CK, by the accidental omission of وَكُفْرَابٌ, this signification and the next here following, from the K, are assigned to حَطَامٌ حَطَامَةً. See حَطَامٌ, which, accord. to some copies of the K, is syn. with حَطَامٌ in the sense explained above.]) And *Fragments* of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirimmáh: (TA:) or the *shell* of the egg. (K.) — [See a tropical usage of it in an ex. cited, from a trad., voce ثِيَامٌ — حَطَامُ الدُّنْيَا —.] *The frail, or perishing, goods, or possessions, of the present world:* accord. to Z, from حَطَامٌ signifying the “fragments” of eggs: (TA:) or [simply] the *goods of the present world.* (TA in art. عَرضٌ.)

حَطَّومٌ The lion, (K.) that crushes, or bruises, everything that he devours; (TA;) as also **حَطَّافٌ** and **مُحْطَّمٌ**. (K.) And A wind (رِيحٌ) that crushes everything. (TA.)

Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) **الحجارة**—*The حجر* [q. v.] (Mṣb, K) of Mekkeh, (Mṣb,) [i. e.] of the Kaabeh; (K;) which is excluded from the Kaabeh; said in the M to be of the part next the spout; and in the T, to be *that in [or rather over] which is the spout*: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or *the wall of the حجر of the Kaabeh*; (I'Ab, S, K;) *the wall over which is the spout of the Kaabeh*; (Ham p. 710;) *the wall that [partly] encloses the حجر of the Kaabeh, on the western [or rather north-western] side*: (Har p. 389:) or *the part between the angle [of the Black Stone] and [the well of] Zemzem and the Makám [-Ibráheem]* and, some add, *the حجر*: or from the Makám to the door: (K:) or *the part between the black angle and the door and the Makám, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another*: (K,* TA:) and there the pagans used to confederate. (K.)

حُطَامَةٌ : see **حُطْمَةٌ**.

حَطَامٌ see **حَطُومٌ**: and **حُطْمٌ**.

حَاطُومٌ: see حَطْمَةٌ. — Also *A digestive*; syn. حَاضُومٌ. (K, TA). [In the CK, erroneously, حاضور.] It is implied in the K that this is also a signification of حَطْمَةٌ and حَطْمَةٌ; which it is not. (TA.) One says, نَعْمَ حَاطُومُ الطَّعَامِ الْبَطِينِيِّ [Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)

مِنْطَقَة: see **جَاهَة**.

1

حَظِيَّ, sec. pers. حَظِيَّتْ, (S, K,) aor. يَحْظِيَّ, (S,) inf. n. حَظِيَّةً, (K,) *He was, or became, fortunate, or possessed of good fortune,* (S, K,) فِي الْأُمْرِ in the affair; (K;) as also حَاطِيَّةً: (K, TA :) or the latter signifies *he was, or became, rich,*

wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from لـ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, مـ, يَجْدُونَ بِهـ, يَحْظُونَ بِهـ, and يَمْـ, (Az, TA,) meaning *They become possessed of good fortune, and riches, or competence, or sufficiency.* (L in art. حـ.)

4: see 1, in two places. = أَحْظَيْتُهُ عَلَيْهِ [I preferred him above him] may be from the same root as the other words of this art.; the second ظ being changed into ي; [like as أَمْلَيْتُ is, accord. to some, formed from أَمْلَنْتُ;] or it may be from حُظْوَة. (TA.)

حَظَّ *Fortune*; or particularly *good fortune*; syn. جَزْدَ (S, Nh, Mṣb, K) and بَخْتٌ: (Nh:) and a *share*, *portion*, or *lot*: (S, Mṣb, K:) or particularly a *share*, *portion*, or *lot*, of something *good* or *excellent*: (Lth, K:) some of the people of Ḥimṣ say حَنْزَ; but when they form a pl., they return to the original, saying حُطُوطٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as حَنْزَ, and رَجْزَ, saying وَنْزَ and اَتْرَجَ: (Lth, L:) the pl. (of pauc., S) is اَحْنَطَ (S, K) and (of mult., S) حُطُوطٌ (AZ, S, Mṣb, K) and حُطُوطَةٌ (Ibn-’Abbád, K) and حَطَاطٌ (IJ, K) and حَنْطَ (AZ, K) and اَحَاظٌ, (S, L, K, [in the CK, erroneously, اَحَاظٌ,]) irregularly, as though it were pl. of اَحْنَطَ, (S, L,) or it is regularly formed from اَحْنَطُ, which latter is [irregular, being] originally اَحْنَطَنْ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَطَاطٌ, (L, [and so in the TA as from the K, but in several copies of the K حَطَاطٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حَطَاطٌ] by a change of the second ط [into ي, and then into ء]. (L.) = See also حَظِيَطٌ.

وَهَذَا and هَذِهِ : see هَذِهِ

^٣ حَظْيٌ, or ^٤ حَظَىٰ: see what next follows.

and حَظٌ (S, K) and حَظٌ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظٌ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌ, (TA,) and مُحَظٌ (AA, S, Msb, K,) *Fortunate; or possessed of good fortune;* (S, Msb, K;) possessing a good share (حَظٌ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of حَظٌ] is أَحْظَاء. (So in the L: [in the TA written أَحْظَاء, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌ,

and if so, we must suppose it to be originally **أَحْظَاطُ**, like as **حَطَّاءٌ**, a pl. of the subst. **حَطَّ**, if correct, is originally **حَطَّاطُ**. [])

فُلَانْ أَحَظٌ مِنْ فُلَانْ Such a one is more fortunate than such a one. (S, *Mṣb, *TA.)
 أَحَاظٌ said to be an irreg. pl. of **أَحَاظٌ**, q. v.
مَحْظُوظٌ : see **حَظِيَّظٌ**.

جذب

1. حَظَرَهُ, (Mṣb, K.) and حَظَرَ عَلَيْهِ, (K.,) aor. ^۲, (Mṣb,) inf. n. حَظَرٌ, (S, A, Mṣb) and حَظَارٌ, (TA,) *He forbade it; prohibited it; interdicted it.* (S, A, Mṣb, K.) The Arabs say, لَا حَظَارٌ عَلَى الْأَسْمَاءِ There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA.) حَظَرَ الشَّيْءَ عَلَيْهِ — *It (anything intervening) debarred the thing from him.* (L.) And حُظِرَ عَلَيْهِ كَذَا Such a thing was debarred from him, by something intervening. (A.) — Also حَظَرَهُ, (Mṣb, K.) inf. n. حَظَرٌ, (Mgh,) *He took it to, or for, himself;* (Mgh, Mṣb, K, TA;) as though he withheld it from others. (TA.) — And حَظَرَ, (K.,) aor. ^۲, inf. n. حَظَرٌ, (TA,) *He confined cattle in a حَظِيرَة.* (K.) And حَظَارٌ عَلَى نَعْمَهِ *He confined his cattle in a حَظَارٌ.* (Az.) — And حَظَرَ, (K.,) [aor. app. as above,] inf. n. حَظَرٌ; (TA;) احْتَظَرٌ; (A, Mṣb, K;) *He made a حَظِيرَة:* (A, Mṣb, K;) or the former, (Mgh,) or احْتَظَرٌ inf. n. إِحْتَظَارٌ, (TA,) *he made a حَظِيرَة for another:* and احْتَظَرٌ *he made a حَظِيرَة for himself.* (Mgh, TA.)

2. حَظْرٌ [ظُهْرٌ], inf. n. تَحْظِيرٌ, app. signifies *He made a limit of separation*, or the like. For زَمْنَ التَّحْظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wádi-l-Kurà among the Muslims and Benoo-'Odhrah, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4 · see 1

8: see 1, in two places. — Also احْصَطَرْ بِهِ + *H*e protected, or defended, himself by means of him, or it. (T.A.)

حَطَرٌ *Trees with which a حَظِيرَة is made.* (A, K.) — **وَقْعٌ فِي الْحَطَرِ** (*And Fresh thorns.* (K.)) — **وَقْعٌ فِي الْحَطَرِ الرَّطِبِ** + *He fell into that to which he was not equal,* (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) — **جَاءَ بِالْحَطَرِ الرَّطِبِ** *He came with, or brought, a large number of cattle, and of men : or an odious lie :* (K:) [or calumny, or slander, and falsehood :] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up. (A.) — **أَوْقَدَ فِي الْحَطَرِ الرَّطِبِ** *He uttered calumny, or slander :* (K:) or *he went about with calumny, or slander, and foul conduct.* (TA.)

حَائِطٌ (Sh, T, K) and حَظَارٌ (T, K) i. q. حَظَارٌ